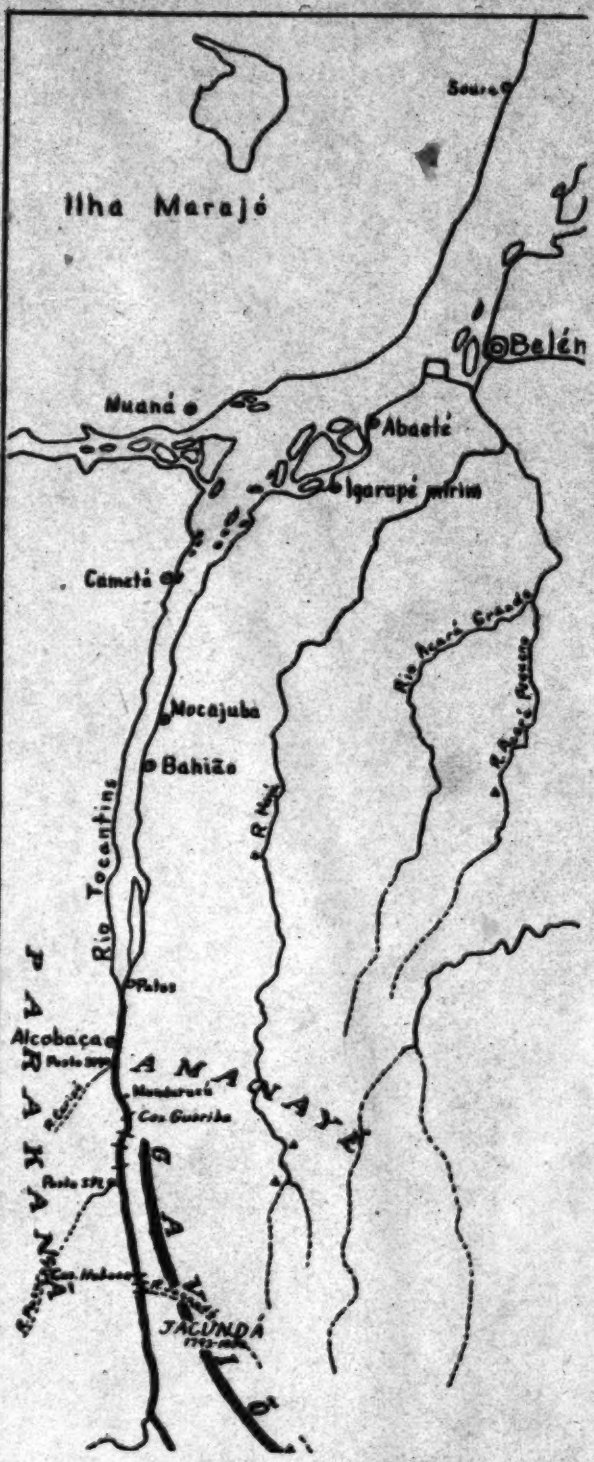
1:Nimuendaju E-5(1929-1936)1946 S08 Timbira S08

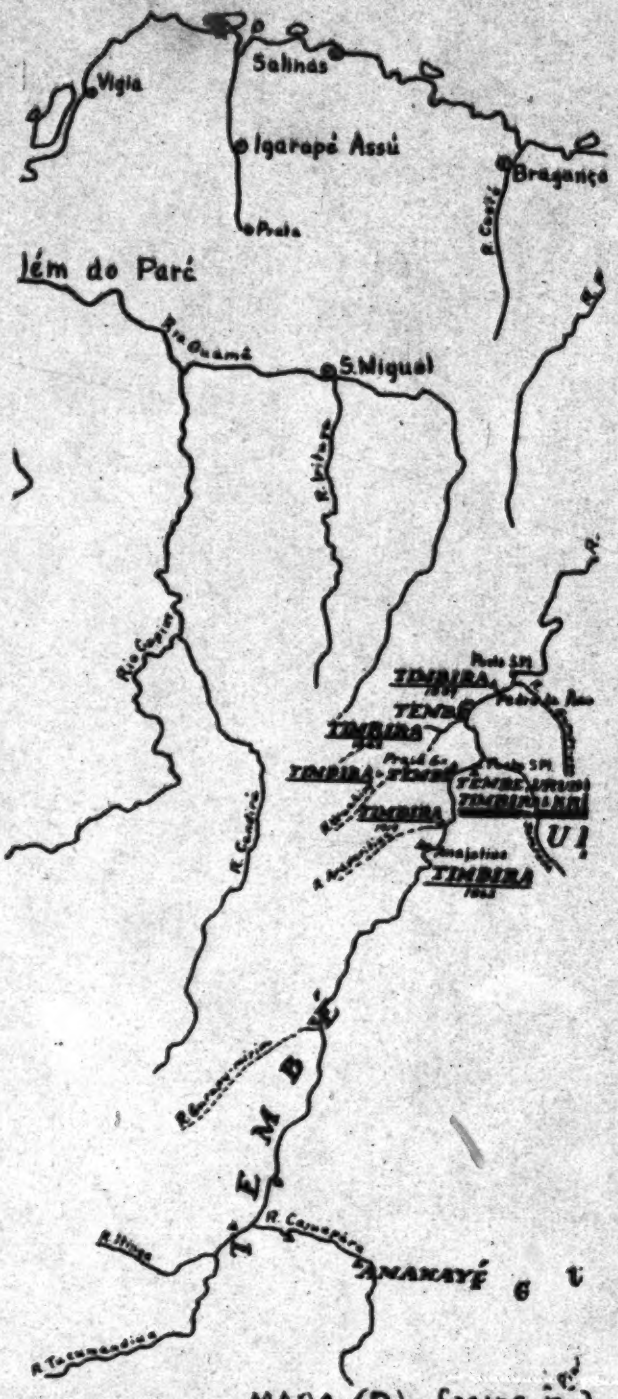
102
131



Map 1 (A) facing p.2

1:Nimuendaju E-5(1929-1936)1946 S08 Timbira S08

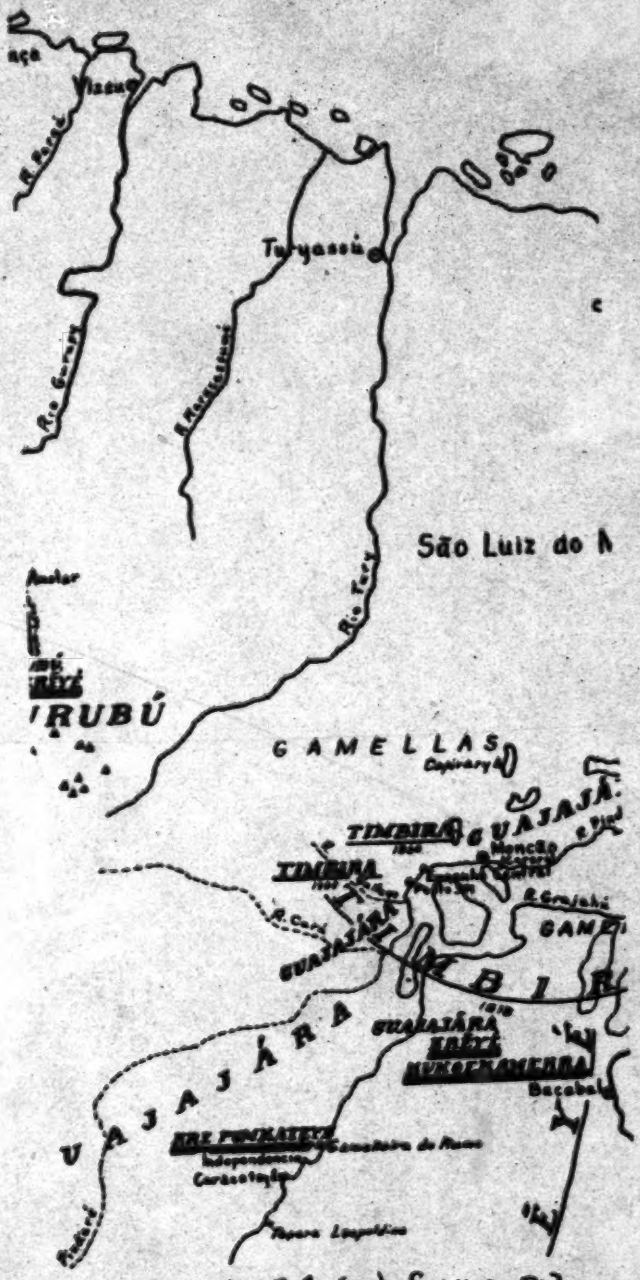
102
131



MAP 1 (B) facing p. 2

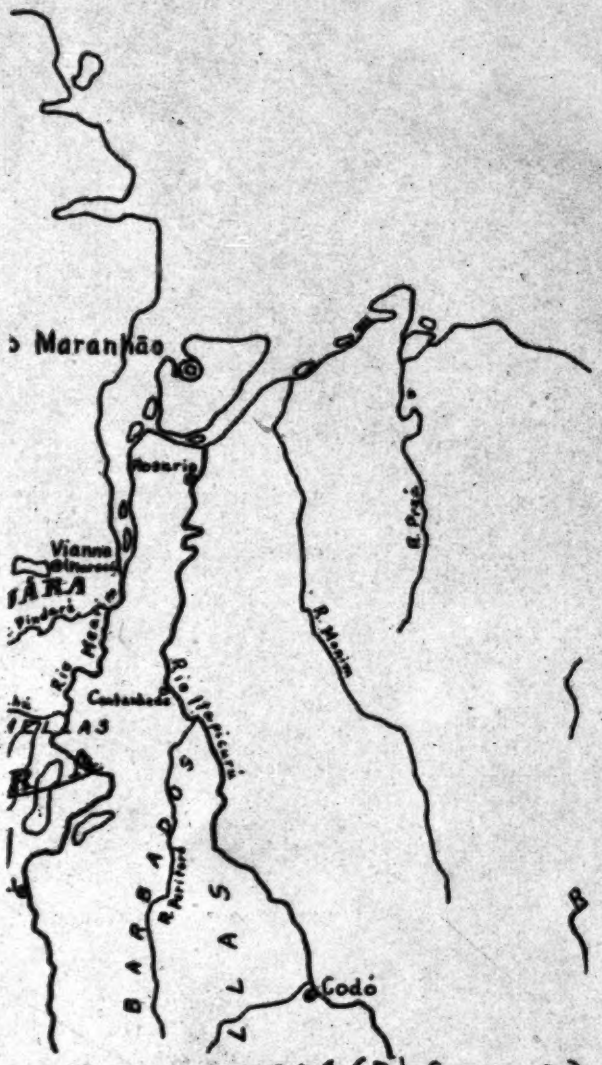
1:Nimuendaju E-5(1929-1936)1946 808 Timbira 808

• 102
131


Viseu
Tury-assú
São Luiz do M
Rio Turyassú
Rio Gurupy
Rio Piriá
Rio Capim
Rio Guamá
IRUBÚ
GAMELLAS
TIMBIRA
TIMBIRA
GUAJAJÁRA
GUAJAJÁRA
GUAJÁRA
GUAJÁRA
GAMELLA
Rio Grajahú
Rio Corda
Rio Pindaré
Rio Mearim
Rio Grajahú
Rio Pindaré
Rio Mearim
Rio Gurupy
Rio Turyassú
Rio Capim
Rio Guamá
Rio Piriá

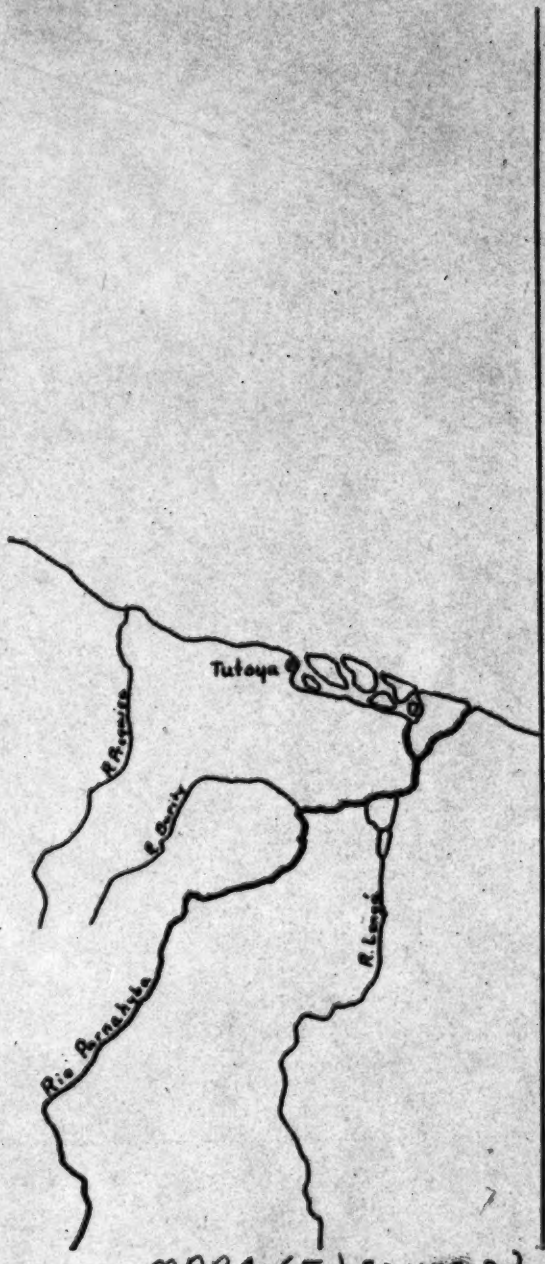
1:Nimuendaju E-5(1929-1936)1946 808 Timbira 808

102
131


Maranhão
Rosario
Vianna
PARA
Rio Mearim
R. Pindaré
Rio Mearim
Rio Mearim
Rio Grajahú
Rio Manoel Alves Grande
Rio Manoel Alves Pequeno
Rio Manoel Alves Pequeno
Rio Manoel Alves Grande

1:Nimuendaju E-5(1929-1936)1946 S08 Timbira S08

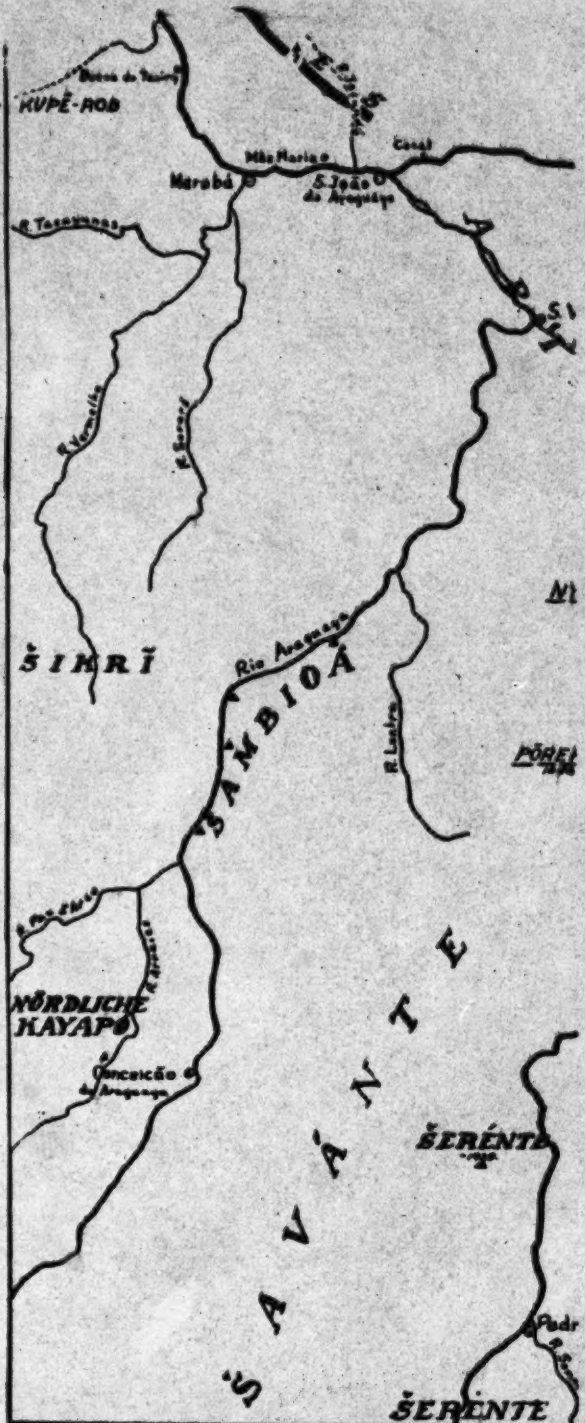
• 102
131



MAP 1 (E) facing p.2

1. Nimuendaju E-5(1929-1936)1946 S08 Timbira S08

102
131



To accompany Kurt Nimuendajú, "The Eastern Timbira," Univ. Calif. Publ. Am. Arch. &

MAP I (F) facing p. 2

1:Nimuendaju E-5(1929-1936)1946 808 Timbira 808

102
131

1:Nimuendaju E-5(1929-1936)1946 S08 Timbira S08

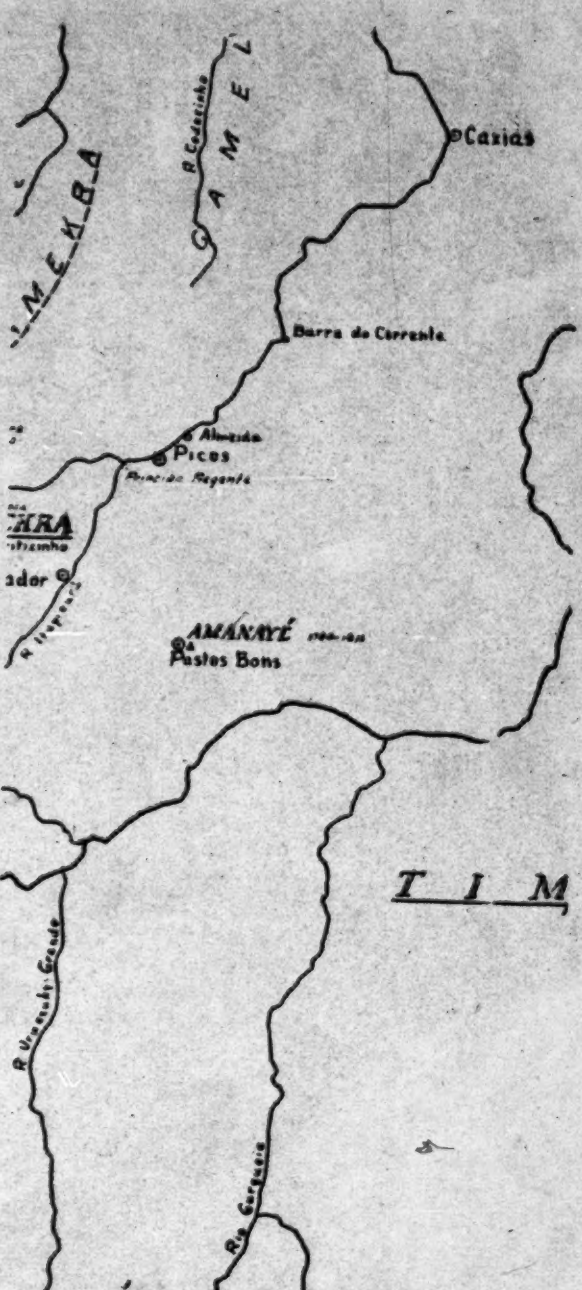
102
131

p.1. Eastern Timbira (underlined) and neighboring tribes. Broken line indicates

MAP 1(H) facing p.2

1:Nimuendaju E-5(1929-1936)1946 S08 Timbira S08

● 102
131

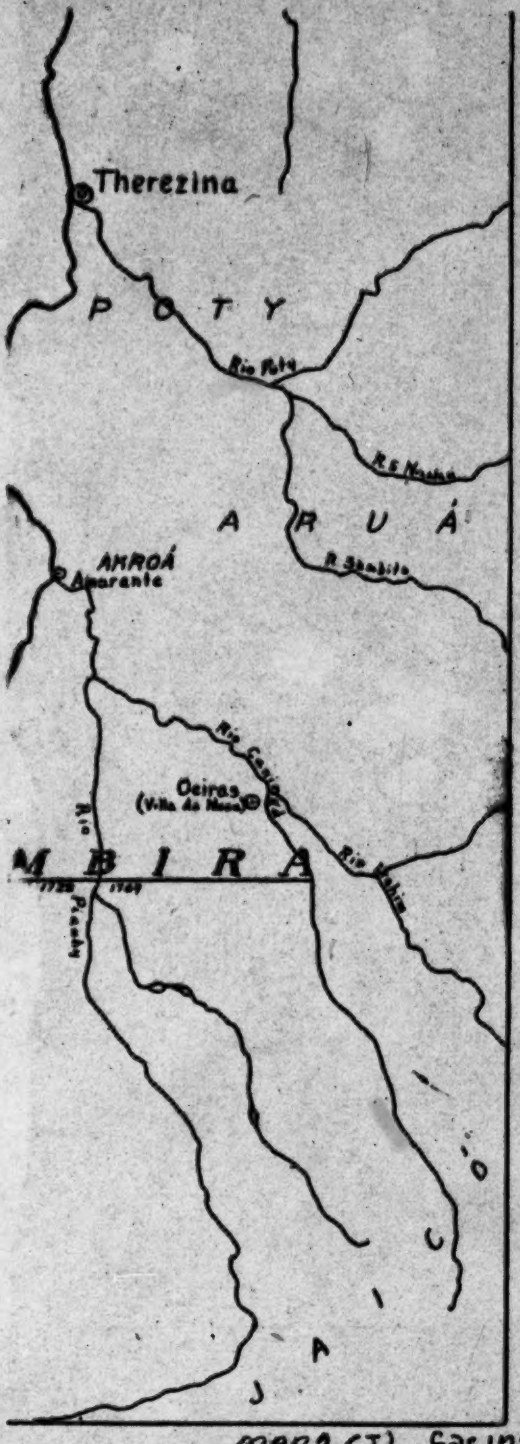


...dicates extinct or merged tribes.

MAP 1 (I) facing p. 2

1:Nimuendaju E-5(1929-1936)1946 S08 Timbira S08

102
131



MAP 2 (J) facing p. 2

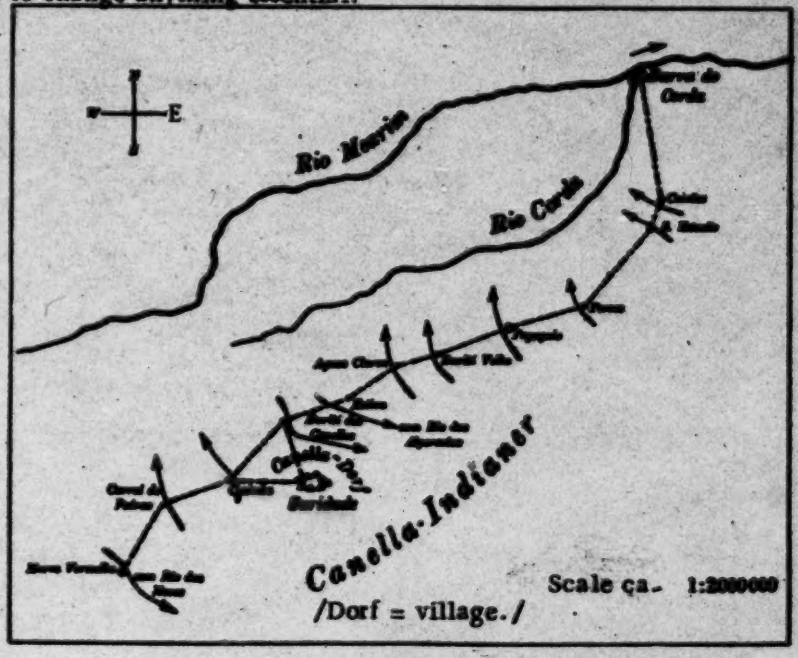
It seems to be a common feature

/45 cont./

177 of all Gẽ tribes that they generally assume a bluntly negative attitude toward the civilizing efforts of the Portuguese population and, however much inclined they are to accept the amenities offered to them by the Whites with respect to material things, nevertheless in other respects they continue to live in strictly conservative fashion with the traditional tribal usages and customs.

797 In this matter even a century long catechism has not been able to change anything essential.

101
102
103
131
133
361



797 According to concurring mission reports, there seems to have
177 been no success at all /46/ in achieving any lasting influencing and
171 education of a Gẽ tribe in the sense of European culture.

For example, the French Dominicans on the Araguaia, according to their own statements, have been unable to exert any permanent educative influence even of only nominal value on the Kayapó /Cayapo/ during a period of almost 15 years of devoted missionary activity.